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THE
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BATHSHEBA W. SMITH

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CONTENTS

Editorial—Scientific Dogmatism— <i>Milton Bennion</i>	97
Book Review— <i>Human Destiny</i> — <i>Milton Bennion</i>	99
Commentary	104
Our Cover Picture	105
My Journal— <i>George A. Smith</i>	106
Latter-day Saint Settlement in Canada— <i>C. Frank Steele</i>	109
The Book of Mormon—A Guide to Religious Living— <i>Lowell L. Bennion</i>	112
Latter-day Saint Colonization in Mexico— <i>Thomas C. Romney</i>	117
Problems of Mental Health— <i>Louis G. Moench</i>	122
Relief Society Building	125
Suggested Program for Mother's Day, Sunday, May 9	126
References for May Lessons	137
Superintendents	132
Secretaries	133
Librarians	134
Sacramental Music and Gem	135
Ward Faculty—	
Teacher Improvement	136
Junior Sunday School	142
Humor, Wit and Wisdom	148

CHILDREN'S FRIEND FEATURES OF INTEREST TO THE SUNDAY SCHOOLS

The First Easter—*Sara O. Moss*. Danny to the Rescue—*Dorothy H. Porter*. Potatoes for Essen—*Helen H. Jones*. An Easter Carol—*Christina Rossetti*. An Easter Bunny for Bess—*Marie Larsen*. Larry Learned a Lesson at Easter—*Joel Sunshine*.

THE INSTRUCTOR

Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints
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according to the Restored Gospel

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Scientific Dogmatism

MILTON BENNION

WHAT is science?

Various and somewhat conflicting answers have been given. To some it is merely classified knowledge, e.g., the science of history, or of theology. To others it is restricted to studies that can be reduced to mathematical relations of which astronomy, physics and physical chemistry are examples. We have heard biologists claim that it is their aim to reduce this science to one of mathematical relations as the only proper method of study of plant and animal life. This tendency has been carried to the extent of adopting the same methods for the study of man and society. This is illustrated in part, and with some practical uses in the method of statistics. Some physical scientists, however, regard this method as not worthy of the name science.

Another point of view is based largely upon the historical development of science. The early Greek philosophers were called physicists because they sought

to explain nature on the basis of observation and rational speculation as to its origins and operations without appeal to mythology or theology. As Greek civilization advanced toward its climax the leading philosophers extended their investigations to study of ethics and politics. With the development of more specialized studies, such as botany, zoology, and psychology, philosophy came to be called the mother of the sciences. Aristotle, perhaps more than any other scholar, might be called the father of the sciences. The adoption by the medieval church of the science of Aristotle was largely responsible for its persecution of the discoverers and advocates of the newer scientific theories promulgated at the beginning of modern times. Thus the church added scientific dogmatism to its theological dogmatism and thus became defender of an outmoded science which it had incorporated as church doctrine. Andrew D. White's famous treatise, "History of the Warfare of Science and Theology in Christendom," might well have been called "The Warfare Between the New Science and the Old, with the Church Fighting on the Side of the Old." This is a type of dogmatism that scientists generally object to. Many devotees of science, not the greatest scientists, however, become as dogmatic in defense of their ideas of science as are the dogmatic theologians who disparage science and philosophy. There are those for whom science becomes an object of adoration to the exclusion of everything that bears the name religion. With a leaning toward the mathematical conception of science some would reduce all ideas of God, revelation, immortality or other theological concepts to mythology and therefore unworthy of acceptance by any scientifically minded person. Some such critics have deplored the fact that some eminent scientists have so fallen from their high estate as to affirm a

belief in God. The facts are that most great scientists and philosophers have been believers in God as a great creative and moral force in the universe. Some of these have been falsely called atheists.

We publish in this issue a review of a recent notable book, *Human Destiny*, written by an eminent scientist and highly commended by some other leading contemporary scientists and philosophers.

Book Review

Human Destiny, by Lecomte du Noüy, Longmans, Green & Company, 1947. Pp. 289. Price \$3.50.—The author is an internationally known French scientist. His outstanding success in research in the fields of biology in relation to the problem of healing wounds brought him to the attention of the Rockefeller Institute in which he served as an associate from 1920 to 1927. He returned to Paris in 1927 where he acted as head of the Biophysics division of the Pasteur Institute. In 1937 he was named a director of the "Ecole des Hautes Etudes" at the Sorbonne. In recent years he has lived in America. As a young man he studied with Sir William Ramsay and with Pierre and Mme. Curie. He has published many scientific papers and outstanding books. For this and other scientific achievements he has been awarded prizes both in America and in Europe. Of his *Human Des-*

tiny Robert A. Millikan says: "A book of such fundamental grasp and insight as cannot be expected to appear more than once or twice in a century."

In his preface the author expresses his purpose thus: "Everyone shares a responsibility in the future. But this responsibility can materialize into a constructive effort only if people realize the full meaning of their lives, the significance of their endeavors and of their struggles, and if they keep their faith in the high destiny of Man."

"As the purpose of this book is to substantiate this faith by giving it a scientific basis, the writer hopes that the effort imposed on the reader will be rewarded by a clearer outlook on the most important problems of all times."

The method is explained in his Introduction as follows: "We must use the right key if we want to fight paralyzing skepticism and de-

structive materialism which are by no means the inevitable consequences of the scientific interpretation of nature; as we have been led to believe. Therefore, we must attack the enemy with his own weapons and on his own ground. If we are unable to convince the skeptic, because of his bad faith or simply because of his negative faith, there is hope that the honest and impartial spectator who has followed the vicissitudes of the struggle will recognize the victor.

"In other words, nowadays we can hardly expect to destroy atheism by using the sentimental and traditional arguments which could arouse the ignorant masses of the past. We cannot fight tanks with cavalry, nor planes with bows and arrows. Science was used to sap the base of religion. Science must be used to consolidate it."

Book I deals with the methods of science in which the laws of chance and the calculus of probabilities are discussed and evidence given to convince the reader that on these laws alone the development of life upon the earth cannot be explained. In opposition to the law of chance as sufficient explanation of the origin of life Dr. Noüy postulates an intelligence outside of physical nature which he calls in the nomenclature of science anti-chance, in the language of philosophy and religion, God or Spiritual power; this in explanation of the introduction and development of life upon the earth.

The customary methods of science that have generally been used have

set aside final causes—ends to be achieved—as determining the course of evolution or development of life. This has led some scientists and devotees of science to a materialist-mechanistic conception of all reality, including man. It has been especially notable in the late behavioristic psychology and its logical consequences in morals and religion. Some psychologists a generation ago in the effort to be thoroughly scientific took over the methods of the physical sciences of the 18th and 19th centuries and sought to apply these assumptions and methods to the study of the human mind. This resulted in the elimination of our minds as we know them and reducing man to a mechanically reacting organism. With the newer theories of physical science now current the behavioristic psychologists found their psychology based upon an outmoded physics. Fortunately theories in psychology have now come to agree more nearly with the experiences of people who have not "lost their minds." These observations of this reviewer follow, he thinks, from the principles set forth in Book I of Dr. Noüy's *Human Destiny*.

Book II contains a brief exposition of the evolution of plant and animal life upon the earth. The author states that "Nobody believes any longer that 'man descends from the ape'". This popular misconception of evolution was corrected by at least some professors of biology in universities more than fifty years ago. Another popular misconception

current at that time was that monkeys were the ancestors of man. This reviewer recalls having heard many years ago an indignant elderly woman remark very emphatically, "I don't believe it; but I do believe monkeys came from man." That, of course, in her opinion, would be no infringement upon the dignity of man.

In Book III, *The Evolution of Man*, the author asserts that man "is still dominated by his ancestral instincts and he disobeys God by obeying them. It signifies that every man will be confronted with the same dilemma, that every man will have to face the same conflict and that he will only triumph by crushing the animal impulses within himself and by consecrating himself to the triumph of the spirit. Thus, he will fulfill his mission as a man, and will contribute to the divine plan which tends to produce a spiritually perfect being. Human progress, therefore, no longer depends solely on God, but on the effort made by each man individually. By giving man liberty and conscience God abdicated a part of his omnipotence in favor of his creature, and this represents the spark of God in man ("God is within you"). Liberty is real, for God Himself refused to trammel it. It is necessary, for without it man cannot progress, cannot evolve."

The moral principles upon which the civilized life of man in society depends are much older than physical or natural sciences. This is illustrated with a quotation from "the

Instructions of Pta-Hotep, written for the use of Egyptian princes, at the time of the fifth dynasty, five thousand three hundred years ago. We do not intend to analyze this remarkable manuscript, but to show the degree of advanced wisdom displayed by the author we shall cite two passages. The first is addressed to a husband, to the head of a family.

"'If thou art wise, thou wilt take care of thine own house. Thou wilt cherish thy wife, thou wilt nourish her, thou wilt clothe her, and thou wilt nurse her if she is ill. Fill her heart with joy during her whole life and be not severe. . . . Be good to thy servants within the possibility of thy means. Peace and happiness are absent from the house in which the servants are unhappy. . . .'

"The second is addressed to the prince:

"'If thou seekest responsibilities, apply thyself to being perfect. If thou takest part in a council, remember that silence is better than an excess of words . . .'

"It was over five thousand years ago that a wise teacher gave this advice. How many years will it take before it is universally put into practice?"

This early development of moral laws or principles may be accounted for in part at least by the fact that "Intuition disposes of a much greater field of action than does reason, and purely intuitive, religious faith is a much more efficacious human lever than science or philosophy.

Action follows conviction, not knowledge." Yet it is explained that "A man endowed with a critical sense, and not naturally religious, must be given a reasonable explanation, an 'acceptable catechism,' and above all, he must be convinced that there can be no contradiction between the facts of science and religion. This of course necessitates an intimate cooperation between educators and men of science.

"Some spontaneously moral agnostics claim that, as the main problem is to have moral rules respected, there is no reason to bother with religions if we succeed practically in enforcing them. This attitude reveals a lack of psychology, as man will always question the validity of rules if he does not know their source, and furthermore, a complete misunderstanding of the problem, inasmuch as the aim is to improve man from within so that he will think morally. The goal does not consist in having man go through the gestures of morality. Unless the behavior of the individual becomes the expression of a deep inner improvement, it is nothing but an artificial, conventional, and momentary set of restrictions which will be swept away at the first provocation. If moral rules are arbitrarily imposed, no matter what their practical value is, they will never fight successfully against the brutal impulses humanity has inherited from the past."

The chapter on "Education and Instruction" contains many timely suggestions which may be of value

to both parents and teachers. One concerns the evil consequences of allowing children to form the habit of disobeying their parents. The other relates to the differences in the value of time in the experiences of children and adults: "We have mentioned the fact that the value of time is not the same for a child as for a grownup. He can therefore absorb without effort much more knowledge than he does at present, that is, provided the teacher remembers that ten minutes of attention correspond to more than one hour of concentration for an adult. It is better to give six or seven lessons of five minutes per day (equivalent to seven lessons of one hour per week for an older person) than one lesson of thirty minutes during which length of time a child is physiologically incapable of fixing his attention." This is well understood generally by professionally trained teachers of children. We fear that it is not understood by some adults who criticize the work of professional teachers in church organizations. In regard to ends to be achieved in human development and obstacles to their realization the following is significant: "It was human nature, and not religion, which bred intolerance and fanaticism in the ancient days. The pretext matters little. The reactions of the crowd are always the same, no matter what the instigation. They usually manifest themselves by anger or enthusiasm, which are easily transformed into fanaticism. The prisoner dreams of putting his jailer

in prison, but he will do it in the name of liberty instead of doing it in the name of the law. When the average man speaks of freedom, he usually thinks of his own, and only a highly evolved man is willing to defend the liberty of others."

Under the heading, "Practical and Moral Consequences" we quote the following: "The most important, perhaps, is the necessity of revivifying religion by a return to its source, to the fundamental principles of Christianity and of fighting against the superstitions which creep into the doctrine and menace its future. It is certain that the additions to the Christian religion, and the human interpretations which started in the third century, together with the disregard for scientific truths, supplied the strongest arguments to the materialists and atheists in their fight against religion. But, as we have already pointed out, the Churches cannot be blamed for having tolerated certain ancient traditional practices. The legends, the local cults, and some touching fetishisms are but the lisping expression of the human need for an ideal, of the desire to adore a familiar God, the manifestation of that fundamental religious spirit which materializes in all kinds of different ways as soon as man is unhappy or threatened.

"Without anxiety, suffering, and fear man does not really humanize himself nor liberate his spiritual aspirations. It is because of this that pain is fruitful and that certain superstitions are respectable. But it

is only in their simplest and most puerile form that they can be tolerated. They become dangerous when they cease to be only love, gratitude, and confidence, when they leave a wake of intolerance and fanaticism. No religion can hope to triumph if it tolerates these two cankers which are the outward form of the least noble tendencies in man; pride, hatred, hypocrisy, cruelty are thus free to manifest themselves with impunity."

To overcome these human defects requires of all a strictly self-controlled, self-directed life in conformity with what both religion and rational philosophy call the moral law. Dr. Noüy states the case thus: "Moral law imposes disinterestedness; it orders that which is disagreeable, hard, and painful. Its requirements often revolt the flesh whose sole ambition is to persist and to enjoy. It demands the throttling of selfish sentiments for the sake of something which is still obscure to those who do not have faith, but which is even more powerful than the instinct of self-preservation: human dignity. The profound awareness of this dignity imposes a highly moral existence and paves the way to spirituality. And the greatest miracle is that this cruel law has won the universal respect of man who sometimes uses his intelligence to combat it, thus affirming its reality.

"The joys it procures compensate for the sacrifices it demands. The sentiment of duty accomplished is accompanied by a kind of total

satisfaction which alone gives true peace of soul. The moral man—in olden days one would have said the virtuous man — spreads happiness and good-will around him or, if happiness is impossible, the resignation which takes its place. Such perfection is rarely found, but are we not justified in thinking that it is toward this ideal that evolution tends, rather than toward a dry, personal, and inhuman intellectualism?"

The author's final conclusion is well stated in the following: "Let every man remember that the destiny of mankind is incomparable and that it depends greatly on his

will to collaborate in the transcendent task. Let him remember that the Law is, and always has been, to struggle and that the fight has lost nothing of its violence by being transposed from the material onto the spiritual plane; let him remember that his own dignity, his nobility as a human being, must emerge from his efforts to liberate himself from his bondage and to obey his deepest aspirations. And let him above all never forget that the divine spark is in him, in him alone, and that he is free to disregard it, to kill it, or to come closer to God by showing his eagerness to work with Him, and for Him." —M. B.

Commentary

STUDENTS of metaphysics would be interested to read anything Dr. Noüy may have written in further development of the meaning of his scientific philosophical theories as applied in the general field of metaphysics. His presuppositions seem to favor some type of the New Realism, leaning toward a metaphysical Dualism of Mind and Matter or Energy, but with emphasis upon mind and personality; a universe that gives recognition to God as the chief personality and major final cause in the creative process, but recognizing also human personalities with a measure of independence as having an important

part in determining the course of history and the destiny of mankind. This in some respects would approach the pluralistic idealism of the late George H. Howison of California. This in turn has some features akin to a passage in the Pearl of Great Price, Book of Abraham 3:22, 23.

In one particular it seems to this writer that Dr. Noüy has not quite given up the customary thought of some biologists whose methods he opposes. He explains that the individual does not see the inverted image on the retina, then asserts that it is the brain that sees; and

—more on page 147

Our Cover Picture

WHILE residing on a farm in old Virginia, Bathsheba W. Bigler, then in her teens, and her family became converts and in August of 1837 joined the recently established Church of Jesus Christ of Latter-day Saints. Shortly afterwards, the youthful George A. Smith, as a missionary in this region, became acquainted with the family and was especially well impressed with Bathsheba. In February, 1838, while doing missionary work elsewhere, he wrote to Bathsheba asking her consent to become his bride in about three years or as soon thereafter as circumstances would permit. She replied by quoting from the Book of Ruth, chapter 1, verse 16: "Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." Thus began a romance growing out of mutual admiration and a common and very sincere religious faith.

The marriage took place in Nauvoo in July, 1841. Through the more than three years of waiting George A. Smith was engaged chiefly in missionary work in America and in the British Isles where he was associated with other members of the Quorum of the Twelve Apostles, including Brigham Young, Heber C. Kimball, Wilford Woodruff and Willard Richards.

The married life of George A. and Bathsheba began under most

humble circumstances — the first month they spent with relatives, then set up housekeeping in a small, mostly unfurnished cabin. The romance, however, was a never-ending one under the everlasting covenant and a most exalted religious purpose.

To them were born in Nauvoo in 1842 George Albert and in 1844 Bathsheba; later in Winter Quarters a second son was born who died in infancy. George Albert was killed by Indians in 1861 while he was laboring as a missionary under the leadership of Jacob Hamblin. The daughter, Bathsheba, became the mother of a large family.

George A. died in 1876, and Bathsheba was a widow for nearly 35 years. During this time she had an important part in the rearing of several of her grandchildren, including Alice Merrill Horne, Mrs. David R. Allen, and Mrs. Stephen L. Richards. She was highly respected and trusted by all of her husband's large family, and was intensely interested in the educational and religious development of all of his children and his grandchildren. She was especially concerned with the educational work of her own grandchildren and joined some of them in their home studies while they were students in the University of Deseret (now University of Utah).

—more on page 121

My Journal

GEORGE A. SMITH
ABRIDGED BY ALICE MERRILL HORNE



GEORGE A. SMITH

1840

FRIDAY, NOV. 27. Elders Brigham Young and Heber C. Kimball preached at Brother John Rowberry's. Received letters from Wilford Woodruff and Orson Pratt.

Saturday, Nov. 28. Visited with Elder Brigham Young and Heber C. Kimball who left for London. Wrote to father and directed a letter to Jacob Bigler, enclosing one to his sister, Bathsheba W. Bigler.

Wednesday, Dec. 9. Walked to Leek and preached in the evening at the meeting room. After meeting had some opposition from Methodists, Roman Catholics and Independents all combined. Some of the Saints have been turned out of employment. Spent the night at Brother Richard Rushton's but could not sleep for coughing.

Saturday, Dec. 12. Spent part of the day at Brother Richard Rush-

ton's, and visited Sisters Heath and Plant. Some of the Saints are suffering for want of food; others are turned out of employment for being Latter-day Saints. Hard times for these poor people. I pray daily for the Lord to gather them up and send them to Zion.

Sunday, Dec. 20. Preached three times and broke bread. My cough is much better today. I confirmed four persons. The Lord seems to have given me strength today, for I have not performed a day's labor so easily for some weeks.

Wednesday, Dec. 23. Got inside the coach and rode to Burslem. Received letters from Heber C. Kimball, Lorenzo Snow and Willard Richards: answered Elders Kimball's and Richards.' My lung is very sore and I am so hoarse I can hardly speak.

1841

Thursday, Dec. 24. Received letters from Elders Orson Pratt and George D. Watt; answered them. Spent the day by the fire with my coat on and felt very cold; but in good spirits.

Friday, Dec. 25. Christmas Day. Conference assembled at the preaching room, at Hanley. Present: Elder Brigham Young and myself, of the traveling High Council; one High Priest, six Elders, sixteen Priests, four Teachers and five Deacons. Alfred Cordon was called to the chair. William Player was chosen clerk.

The Church at New Castle, under Lyne, was represented by William Smith, president; 12 members, 4 Priests, 1 Teacher and 1 Deacon.

Elder John Rowley represented the Church at Stoke-upon-Trent, there being 12 members, 1 Elder, 3 Priests, 1 Teacher, and 1 Deacon.

Brother William Ridge represented the Church at Longton; 75 members, 1 Elder, 3 Priests, 1 Teacher, and 1 Deacon.

Brother Grocutt, Teacher, represented the Church at Tunstall, 20 members, 1 Elder, 3 Priests, 1 Teacher and 1 Deacon.

Elder Richard Rushton, Jr., represented the Church at Leek: 52 members, 21 Elders, 4 Priests, 1 Teacher and 2 Deacons.

President Mumford of Badley Hedge, represented the Church at that place as having 15 members, 2 Priests, 1 Deacon and 4 Elders.

George Simpson represented the Church at Burslem; 8 members, 3 Elders, 12 Priests, 4 Teachers, and 2 Deacons.

(Ed. Note: While Elder Smith was on this mission in England he was frequently ill, most commonly with a bad cold and sore lungs, yet most of the time he continued preaching and traveling regardless of his illness. He also carried on a voluminous correspondence, including frequent letters to his fellow apostles in the British Mission.)

Sunday, Jan. 3. Went to the 'Room' and heard Brother John Uxley preach a good sermon. I broke bread with the Saints in the afternoon. Preached to a large congregation in the evening.

Monday, Jan. 4. Snow, 3 inches deep on the ground, and very cold weather. My health is no better. Stayed at Sister Budge's. Received a letter from Jacob Bigler, dated Nov. 9, 1840.

Tuesday, Jan. 5. Answered Jacob Bigler's letter.

Wednesday, Jan. 6. Walked to Longton and attended meeting. Wrote letters to Willard Richards and Wilford Woodruff.

Thursday, Jan. 7. Wrote to John Taylor, Lorenzo Snow, Orson Pratt and Henry G. Sherwood. Went to a fellowship meeting and ordained William Meach and William Player Elders. It was a cold day and night.

Friday, Jan. 8. Wrote letters to Hyrum Smith, Alfred Cordon and Catherine Smith. It was cold and frosty.

Saturday, Jan. 9. Cold but clear. Received a letter from Elder Lorenzo Snow.

Wednesday, Jan. 20. Spent the day at the White Hall, Farm House Company, with the old translation of the Bible, which belongs to Mr.

Hancock, with much pleasure. Preached in the evening.

Saturday, Jan. 23. I received letters from Richard Rushton, Jr., and Elder Orson Pratt. Sent a note to John Burns and spent the remainder of the day at Mr. Hancock's, White Hall, Longport, reading the old Bible, 240 years old, to him again.

Thursday, Jan. 26. Read some of the works of John Magowan; walked to Hanley and attended meeting of the Saints. Gave some instructions on the subject of "Gathering." Wrote a letter to Orson Pratt. W. Mason, a member of the Church, has been acting very unwise. I visited him but he would not be taught, and then I spoke to the Saints upon the subject. Today I received a letter from the same W. Mason calling me a pretending Priest and that my God was gold. The Saints then withdrew fellowship from him until he shall make ample satisfaction. . . .

Monday, Feb. 15. Still at Leek. More pleasant weather. While writing to Reuben Hedlock I was disturbed by the petitions of beggars, who, like American politicians, deliver stump speeches. So many of the poor are begging that it would astonish the Americans. England is in distress and I pray to the Lord for deliverance of the Saints from the coming ruin.

Tuesday, Feb. 16. Spent the day in study. In the evening, I attended council with the brethren and gave much instruction.

Wednesday, Feb. 17. Received letters from President Brigham Young and Willard Richards, one on the subject of "Gathering." In the evening I called the Saints together and laid the subject before them. All were willing but none able to gather at present. Wrote a letter to President Brigham Young stating the condition of the Saints, etc.

Thursday, Feb. 18. Feel very well. Writing this morning. Met with the Saints in the evening and read two letters I received from President Brigham Young and Elder Willard Richards on the subject of gathering to America. None ready but all willing to go.

Wednesday, March 3. Elder Heber C. Kimball arrived here from London and preached in the evening. Spent the night at Brother William Player's. Elder Heber C. Kimball's health is poor owing to incessant labor on his mission.

Thursday, March 4. Elder Heber C. Kimball and myself spent some time visiting the Saints. We have had severe colds. We talked to the Saints in the evening and gave them some idea of the coming of trouble. Visited Mr. William Noon.

Friday, March 5. Elder Heber C. Kimball and myself spent the day with the Saints. Baptized Mr. William Noon and his wife, Sarah. I received two letters from my father. . . . Received letters from Lorenzo Snow and Bathsheba W. Bigler, the latter dated Jan. 22, 1841, and contained good news. . . .

Latter-day Saint Settlement in Canada

C. FRANK STEELE

III. TREK OF THE PIONEERS

It is said of the fabled Orpheus that he built cities with the strains of his lyre. And it can be said of the Mormons that they built their cities and settlements on the American continent with the songs of their faith. This was true of the pioneers of 1847 who settled the Salt Lake Valley; their hearts were cheered and their steps lightened by the stirring strains of "Come, Come Ye Saints." The same marching song of the pioneers heartened the immigrants Canada-bound in 1887 as they slowly moved north toward the new Promised Land on the banks of Lee's Creek.

It was early April—spring was awakening the pleasant valleys of Utah—when the original pioneer company left Northern Utah for new homes in Canada. President Charles Ora Card had left for Canada in March accompanied by Thomas X. Smith, a resident of Logan, as was the president. They were later joined by Niels Monson of Hyrum, Utah, and Joseph E. Ricks of Rexburg, Idaho. This party reached Lee's Creek on the first of May. They were soon joined by others pressing north ahead of the main company: Andrew L.

Allen and his nephew Warner Allen of Coveville, Utah. As already mentioned they proceeded at once to break one half acre of land on the creek bottom. This they planted to vegetables. President Card held the plow for the first furrow.

Preliminary work done on the townsite, President Card and his associates again went south to bring their families into the new country. President Card was anxious to meet the immigrants known to be heading north over a route unknown to them and difficult to say the least. Much of the journey would be through Indian country, although as it transpired, the pioneers moved through the sparsely settled region quite unmolested by the roving tribesmen.

Near Helena, Montana, President Card met his family and others of the pioneer company. It was a joyous welcome as might be imagined but it also had its humorous side as John W. "Johnny" Woolf, sixteen-year-old son of one of the pioneers, John A. Woolf, recalls. "Johnny," later elected to the Territorial and afterwards the Alberta legislatures, was driving team when a long bearded, sus-

picious-looking stranger—it was President Card—appeared on the scene and climbing into the Card wagon proceeded to “Kiss Aunt Zina!” The resentful lad sounded the alarm but later joined in the rejoicing when the identity of the “stranger” was established. “Johnny” Woolf, now living in Spokane, also recalls that at Helena he saw his first electric lights and what a thrill it was!

Another member of the Woolf family, Jane Woolf Bates, remembers well the pioneer journey. One of her stories is that at Helena the vigilant mothers were afraid the water at hand might be impure so they bathed their babies in milk. Says Mrs. Bates: “There were often long, hard days of driving before water, grass and wood, the three great necessities, were found. Often wood had to be carried along when on the prairies. The clothing worn was substantial, as we girls wore for traveling high top laced boots or shoes, homespun dresses and sun bonnets.” “Aunt Zina” often drove her own team until the company reached Helena, one of the Woolf girls caring for young Joseph.

It was a toilsome trek for the pioneers. Under the plan for the journey laid down by President Card each family was furnished with two wagons, one of which had an extension built out to fit large-sized bedsprings so that trunks and packing cases could be placed under the beds with extra clothing and food. To quote Jane Woolf Bates, member of the Woolf family:

“Mother’s rocking chair was strapped securely on the back end. Aunt Zina Card had a folding camp chair on the rear of their wagon. The second wagon carried the cook stove, plow, shovels, axes, picks, pitchforks, wrenches, cooking utensils, and nose bags and oats for the horses; also bags of flour and vegetables, wash tub and board, and other necessities for travel.” Some wagons carried crates of chickens on the back, and once on the journey a rack was made for a new-born calf which, when crossing deep water, was taken inside the wagon.

“The cows often became lame with cracked hoofs or with gravel in their hoofs, then stopovers of two or three days were necessary. The hoofs were washed clean of gravel, filled with tar and wrapped with gunny sacking,” Mrs. Bates recalls.

The Sabbath day was invariably observed as a day of rest when prayers were said and hymns sung as the pioneers gathered in worship round the campfires. Many a pleasant evening was spent singing songs and listening to the Jew’s harp and mouth organ. At one point a settler living far from human habitation implored the pioneers to settle near him as the land was good and he wanted neighbors. Moreover, he preferred the Mormons.

June 1st at 10:30 in the morning President Card stopped his team, always in the lead after the departure from Helena, at the Canadian border. Mrs. Card was assisted by him to alight and they stood beside

LATTER-DAY SAINT SETTLEMENT IN CANADA

a pile of stones. The president waved his hat and shouted something which none could hear but all understood. They had reached the line, to the north lay Canada and home! Alighting, the immigrants gave a rousing salute to their new homeland—"Hurrah for Canada!" They laughed and they sang and each deposited a stone on the mound that marked the boundary. And added to their joy was their first glimpse of the Canadian Rockies and just to the south Old Chief Mountain rising in quiet majesty to inspire and strengthen them.

Approaching the St. Mary river their journey was halted by high water. They learned that several Indians had been drowned lately in the swollen stream. The scarlet-coated Mounted Police were on hand to assist them but the waters looked dangerous. Camp was made and as Thursday, June 2, was Fast Day service was held and special prayers were offered for their safety.

President Card, rising early the next morning, June 3, was overjoyed to find there had been a heavy frost during the night and that the waters of the St. Mary had fallen nearly two feet and that it was safe to ford the stream. Grateful to God for the answer to their prayers the immigrants resumed their journey, crossing the river with little trouble and without losing a single head of stock. Once over the river the Saints soon found heavy rain again falling and by sundown the St. Mary was at flood level.

But this held no terrors for the pioneers, for they had reached the end of their long, weary trek to their new Canadian home.

It was through Immigration Gap near Taylorsville that the pioneers passed into Canadian territory. The original company consisted of eight families with teams, cattle, household goods and farm equipment. There were some 40 persons all told and it was in the tent of Josiah Hammer that the settlers held their first meeting. That was on Sunday, June 5, 1887; and thus was founded the first Mormon settlement on Canadian soil.

The gardens planted by the advance party were found to be thriving. Roads were built into the mountains to the west and timber and fence posts were brought out for the erection of homes and the establishment of farms. It was necessary to lay out a regular townsite and to make preparations for the additional settlers known to be coming from the south.

This business of starting a settlement was tackled with dispatch and orderliness. Here is an entry from President Card's diary:

"June 19, 1887. A council meeting was held after the close of the afternoon services for the purpose of determining the amount of land necessary for the city and the best way for drawing for land. After all the brethren present had expressed their opinions, it was thought best to locate the town on the bench on the south side of Lee's Creek, provided water could be

—more on page 121

The Book of Mormon — A Guide to Religious Living

LOWELL L. BENNION

III. IN PRAISE OF GOD

NEARLY 2000 years ago, Jesus taught a great truth which even today we are slow to remember and to practice. Before Him, Amos and his successors in the prophetic calling, and after Him, Paul and John also stressed the same truth. It was epitomized by the Savior in his reply to the lawyer's question: "Master, which is the great commandment?"

"... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbor as thyself.

"On these two commandments hang all the law and the prophets."
(Matt. 22:37-40.)

No man can worship or serve the Lord acceptably if he hates his brother or deals unjustly and unmercifully with him. Our prayers are vain, our words of praise become "as sounding brass, or a tinkling cymbal," and our offerings will not be accepted of the Lord, if we do not also deal righteously in all of our relations with

fellowmen. Such is one of the paramount themes of Jesus and the Prophets.

With this religious teaching, Book of Mormon writers are in complete accord, as witnessed by the words of King Benjamin in his farewell address to his people:

"Behold, I say unto you that because I said unto you that I had spent my days in your service, I do not desire to boast, for I have only been in the service of God.

"And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellowbeings ye are only in the service of your God." (Mosiah 2:16, 17.)

This near-identity of the two great commandments has found hearty acceptance among Latter-day Saints. Much of our effort points to love of God through service to fellowmen. Think of our missionary labors, welfare program, and voluntary service in the Church. Indeed, many members of the Church worship the Lord largely as tools seeking to help realize His purposes among the children of men. This is praiseworthy.

While love of neighbor is a won-

derful way to love God, we should also remember that it is not the only way. The second great commandment is like unto the first but not identical with it. The fullest religious life is not to be attained by keeping the second commandment only. To love the Lord our God with all our hearts, and with all our souls, and with all our minds includes love of neighbor but also much more. Love of God has many roots in one's life and likewise can be expressed in many ways. The Book of Mormon, with all of its compassion for man, also teaches us, in its own original way, how to realize more fully our love of God.

Obedience

Father Lehi declares a basic relationship between man and his Maker—that of obedience.

"Wherefore, I, Lehi, have obtained a promise, that inasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep his commandments, they shall prosper upon the face of this land; and they shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they shall keep his commandments they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance; and they shall dwell safely forever. (2 Nephi 1:9.) Obedience to the Lord means conformity to His laws and purposes. Since we live in a universe of law and order, obedience is essential to

the religious and moral life. Without it the religious life may be little more than sentiment and may be confusing and frustrating.

On the other hand, to love the Lord God with all one's heart, soul, and mind, one must do more than obey. Love is greater than obedience; it will include the latter but also much more. Obedience by itself may be quite matter-of-fact and even selfish and calculating. Love is unselfish, oriented with warm and rich feeling to the object of one's love. "Love lends wings to the soul" in the words of Romain Rolland. It lends deep and joyous satisfaction to one's relationship with God.

Book of Mormon writers do not stop with obedience. They loved the Lord, sensed a deep gratitude towards Him; stood in awe, reverence, and humility before Him; and sometimes burst forth in songs and expressions of praise and adoration of Him. Father Lehi was the first to exult in the Lord—

"... Great and marvelous are thy works, O Lord God Almighty! Thy throne is high in the heavens, and thy power, and goodness, and mercy are over all the inhabitants of the earth; and, because thou art merciful, thou wilt not suffer those who come unto thee that they shall perish!

"And after this manner was the language of my father in the praising of his God; for his soul did rejoice and his whole heart was filled, because of the things which he had seen, yea, which the Lord

had shown unto him." (1 Nephi 1:14, 15.)

Nephi's Psalm

Lehi's last words were a plea to his sons to be true to the commandments of the Lord that peace might abide in the land. Upon his death, the burden of leadership for the right fell upon the youthful shoulders of Nephi. Knowing full well the character of his older and rebellious brothers, Laman and Lemuel, the full realization of his task lay heavily upon his mind and heart. In such a setting and mood, Nephi breaks forth into a song, one of the most beautiful and Psalm-like passages in the entire Book of Mormon. (Read 2 Nephi, chapter 4, from which we quote a few passages.)

"Behold, my soul delighteth in the things of the Lord; and my heart pondereth continually upon the things which I have seen and heard.

"My God hath been my support; he hath led me through mine afflictions in the wilderness; and he hath preserved me upon the waters of the great deep.

He hath filled me with his love, even unto the consuming of my flesh.

"He hath confounded mine enemies, unto the causing of them to quake before me.

"Behold, he hath heard my cry by day, and he hath given me knowledge by visions in the nighttime.

"O then, if I have seen so great

things, if the Lord in his condescension unto the children of men hath visited men in so much mercy, why should my heart weep and my soul linger in the valley of sorrow, and my flesh waste away, and my strength slacken, because of mine afflictions?

"Awake, my soul! No longer droop in sin. Rejoice, O my heart, and give place no more for the enemy of my soul.

"Do not anger again because of mine enemies. Do not slacken my strength because of mine afflictions.

"Rejoice, O my heart, and cry unto the Lord, and say: O Lord, I will praise thee forever; yea, my soul will rejoice in thee, my God, and the rock of my salvation.

"O Lord, I have trusted in thee, and I will trust in thee forever. I will not put my trust in the arm of flesh; for I know that cursed is he that putteth his trust in the arm of flesh. Yea, cursed is he that putteth his trust in man or maketh flesh his arm.

"Yea, I know that God will give liberally to him that asketh. Yea, my God will give me, if I ask not amiss; therefore I will lift up my voice unto thee; yea, I will cry unto thee, my God, the rock of my righteousness. Behold, my voice shall forever ascend up unto thee, my rock and mine everlasting God. Amen." (2 Nephi 4:16, 20-23, 26, 28-30, 34, 35.)

Benjamin's Humility and Gratitude

Old King Benjamin mustered his last strength to deliver a sermon to

his people. It is filled to overflowing with faith in the brotherhood of man and with the love of God. As one reads it in Mosiah, chapters 2-4, one senses the deep humility and gratitude felt by this good king.

"Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend.

"And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them." (Mosiah 4:9, 10.)

That "Man doth not comprehend all the things which the Lord can comprehend," was made clear to Job (in chapters 38-41) and also in the following passage from Isaiah.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isaiah 55:8, 9.)

Man, in his pursuit of land-titles, houses, automobiles, and untold numbers of man-made gadgets sometimes forgets that "the earth is the Lord's and the fullness thereof." Mosiah brings us back rather sharply to a realization of how much we owe to our Creator.

"I say unto you, my brethren, that if you should render all the thanks and praise which your whole soul has power to possess, to that God who has created you, and has kept and preserved you, and has caused that ye should rejoice, and has granted that ye should live in peace one with another—

"I say unto you that if ye should serve him who has created you from the beginning, and is preserving you from day to day, by lending you breath, that ye may live and move and do according to your own will, and even supporting you from one moment to another—I say, if ye should serve him with all your whole souls yet ye would be unprofitable servants.

"And now, in the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him.

"And secondly, he doth require that ye should do as he hath commanded you; for which if ye do, he doth immediately bless you; and therefore he hath paid you. And ye are still indebted unto him, and are, and will be, forever and ever; therefore, of what have ye to boast?

"And now I ask, can ye say aught of yourselves? I answer you, Nay, Ye cannot say that ye are even as much as the dust of the earth; yet ye were created of the dust of the earth; but behold, it belongeth to him who created you." (Mosiah 2:20, 21, 23-25.)

Alma's Counsel to his Son

Alma, the younger, whose soul had been racked by the torment of

hell and who had also known the joy of repentance and forgiveness, gave this counsel to his beloved son, Helaman:

"Yea, and cry unto God for all thy support; yea, let all thy doings be unto the Lord, and whithersoever thou goest let it be in the Lord; yea, let thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord forever.

"Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day." (Alma 37:36, 37.)

Doubtless Alma had learned that to direct one's thought to the Lord, and to love Him with all one's heart, would give man the ability to love his neighbor—would lift him above all greed, selfishness, and envy making room for true brotherly love. To love one's neighbor is a sure way to love God and to love God is a sure way to prepare the mind and heart to truly love one's neighbor.

Love of Righteousness

Love of God means not only love of man but also love of everything for which the Lord stands—love of truth, freedom, justice, mercy and goodness. Book of Mormon writers understood this as they identify our relationship to these things with our relationship to Him.

"And behold, I say unto you that if ye do this ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins; and ye shall grow in the knowledge of the glory of him that created you, *or in the knowledge of that which is just and true.*" (Mosiah 4:12.)

"For I perceive that ye are in the paths of righteousness; I perceive that ye are in the path which leads to the kingdom of God; yea, I perceive that ye are making his paths straight.

"I perceive that it has been made known unto you, by the testimony of his word, that he cannot walk in crooked paths; neither doth he vary from that which he hath said; neither hath he a shadow of turning from the right to the left, or from that which is right to that which is wrong; therefore, his course is one eternal round." (Alma 7:19, 20.) (Read rest of chapter.)

"Therefore, come unto me speedily with a few of your men, and leave the remainder in the charge of Lehi and Teancum; give unto them power to conduct the war in that part of the land, according to the Spirit of God, which is also the spirit of freedom which is in them." (Alma 61:15.)

Nephi, the son of Helaman, was entrusted with all power over his people. (See Helaman 10:4-10.) Why was he given such power? Because he sought the Lord's will, not his own, and because his love of God included his love of the right.

—more on page 131

Latter-day Saint Colonization in Mexico

THOMAS C. ROMNEY

III. EARLY MORMON MISSIONARIES TO MEXICO

THE initial step taken toward the introduction of the gospel into the Republic of Mexico was taken when President Brigham Young in 1874 called upon Dan W. Jones and Henry W. Brizzee to prepare for a mission to Mexico. As a feature of this mission, these brethren, both of whom spoke some Spanish, were asked to translate certain Book of Mormon passages into Spanish that they might be used by the missionaries in their work among the natives. A few months following their appointment, Elders Jones and Brizzee had the good fortune to meet a Spanish officer from the Philippine Islands by the name of Mileton G. Trejo. This man had come in search of the Mormons in response to an impressive dream he had received and which later resulted in his receiving baptism at the hands of Elder Brizzee. Without delay Trejo, assisted by Jones, began the work of translating passages from the Book of Mormon and by the following year (1875) a book of 100 pages had appeared in print, the price of publication being met by contributions from members of the Church.

In the fall of 1875 a relatively

large group of men was called to serve as missionaries to Mexico, several of whom later became prominent in business and Church affairs. Most prominent of these was Anthony W. Ivins, later to become a member of the First Presidency of the Church. Others called were Daniel W. Jones, James Z. Stewart, Helaman Pratt, a son of Apostle Parley P. Pratt, Wiley C. Jones, Robert H. Smith and Ammon N. Tenney.

This mission was of dual character: first, to preach the gospel to the native population of Mexico and second, to locate suitable lands for future colonies in Arizona, New Mexico and Old Mexico. President Young instructed them to keep a record of their labors and travels and to report to him places which might be suitable for settlements, giving a careful description of each and the advantages offered. Orson Pratt, a member of the Quorum of Twelve, admonished the members of the expedition "to look out for suitable places where our brethren could go and be safe from harm in the event that persecution should make it necessary for them to get out of the way for a season." If any

member of the company was in doubt at the time as to the significance of this message, later developments made the meaning perfectly clear.

This mission was sufficient to try the faith of less faithful men for all of them were almost destitute of material goods. Indeed, without help from outside sources, it would have been impossible to raise the necessary equipment for such an extended journey. Elder Ivins, in referring to conditions, said he was under the necessity of selling everything he had to procure the necessary outfit and even then he was assisted by personal friends.

Anticipating the financial straits of these brethren President Young had, in the meantime, authorized the sending of a circular letter to certain members of the Church, soliciting funds to aid the expedition. In response, generous contributions were made in cash, tithing orders, factory orders, dried meat, merchandise and other such things as could be spared.

About the middle of September, 1875, Wiley C. Jones, Helaman Pratt, I. Z. Stewart and Robert H. Smith bade adieu to their families and friends in Salt Lake City and vicinity and began their journey southward. At Nephi, about ninety miles south of Salt Lake City, they were joined by Dan W. Jones, and at Toquerville and Kanab in southern Utah, the party was further strengthened by the addition of Anthony W. Ivins and Ammon M. Tenney. By this time the mission-

aries were well-equipped for the journey, having seven mounts and seventeen pack horses.

They were ferried across the Colorado River at Lee's Ferry and then made their way to the Moqui villages in Arizona. Here they remained for a week with the Indians and then pushed on to the Salt River Valley. They arrived in Phoenix in November, 1875, and found it to be a prosperous town consisting of several stores and shops and surrounded by fertile land and having abundant water. At Tempe, a few miles further on, they were kindly greeted by Judge C. T. Hayden who furnished them with letters of introduction to Governor Safford and other leading men of Arizona.

The brethren were favorably impressed with the Salt River Valley as a suitable place for Mormon colonization and so notified President Young by letter. They went on to Tucson where they were kindly received by the governor of Arizona. The day following their arrival being Sunday, the missionaries were tendered the use of the Court House in which to hold religious services. At a military post near Tucson they sold some of their animals and purchased a spring wagon. Their intention had been to cross the boundary line near this point but hearing of the unsettled condition of the Indians in that region they went on to El Paso, Texas, before passing into Mexico.

It was decided at El Paso that the entire group, except Elders Ten-

ney and Smith, would push on to the city of Chihuahua; the two brethren named remained in New Mexico to labor among the Zunis. The road to Chihuahua led the company down the Rio Grande River some distance to San Ignacio and then they left the river and traveled due west. At Contraccio, where they camped for the night, they had their horses driven off either by civilians or members of a troop garrisoned there. The guilty parties likely were seeking a reward for the return of the animals which were repossessed by the missionaries the following day.

On April 2 they arrived at Sacramento, where General Doniphan, with a company of United States soldiers, defeated a large body of Mexican troops during the war of 1846-47. Twenty-two miles further on brought them to the city of Chihuahua. They were quite impressed with the appearance of the place, with its paved streets of flag or cobblestones and its many fine buildings. They were especially attracted by the great number of churches to be seen, most impressive of which was a large stone cathedral, with front elaborately decorated with carved figures representing the Twelve Apostles and the Virgin Mary. From Governor Luis Terrazas they received permission to hold religious services in the city, and a meeting was held on the twelfth of April, 1876, in a large building known as the "Cock Pit." This was the first meeting ever held by the Mormons in the

interior of Mexico and was prophetic of the great work that would later be accomplished in the spreading of the gospel in the southern republic. There were more than five hundred people present, many of whom responded favorably to the message delivered.

A short time later the elders arrived at La Villa de Concepcion in the Canton de Guerrero, where they remained for twelve days holding religious services almost daily. Several applied for baptism but their request was not granted, the missionaries feeling that the applicants were hardly prepared to take such an important step.

About the middle of May the expedition arrived at Casas Grandes in northern Chihuahua, famous for its prehistoric ruins and for being the birthplace of many political disturbances that shook Mexico from center to circumference. From this point the elders followed down the fertile Casas Grandes River valley and thence on to Janos, the last Mexican town before passing over the boundary line into the United States. One month later they reached Kanab after an absence of about nine months. The Deseret News of July 5, 1876, reported the return of this Mexican missionary party and optimistically declared, "We understand there is a prospect for good work being done in Mexico."

This was merely the beginning of a vast missionary labor to be sponsored by the Latter-day Saints in the Latin-speaking countries to the south. On the 17th of October,

1876, another group of elders was called to Mexico to labor as missionaries, their names being as follows: Helaman Pratt, James Z. Stewart, Isaac Z. Stewart, George Terry and Louis Garff, all from Salt Lake City. Later they were joined by M. G. Trejo. Their journey was over practically the same route as the one taken by the first group of missionaries until they reached Tubac, Arizona. At this point the elders separated, Elders Pratt and Terry going into Mexico by way of Altar and the others by way of Magdalena. The Stewarts soon returned to El Paso, Texas, while Elders Garff and Trejo continued to Hermosillo, the capital of the state of Sonora. During a period of three months, four of the missionaries labored in several of the villages and cities of Sonora and were successful in holding a great many meetings, but so far as the records show, there were no baptisms performed. Elders Pratt and Terry went as far as Guaymas, near the mouth of the Yaqui River where they visited the American consul as well as the Yaqui governor. Their return trip to the United States took them through Hermosillo and up the Sonora River by Arispe to Santa Cruz, Sonora. They arrived in Tucson, Arizona, on July 4, 1877, having been gone from home nearly seven months.

The matter of establishing Mormon colonies in Mexico received attention from President Young in a letter of April 11, 1877, and addressed to I. Z. Stewart and his

companion missionaries. The brethren were instructed to contact by letter J. W. Campbell, residing in Texas, and ascertain if conditions were favorable for the establishment of Mormon colonies in Mexico. It was thought unwise to initiate such a movement due to the frequent raids of Apache Indians in the northern states of Mexico. The death of President Young resulted in the missionaries being released to return home in the fall of 1877.

In the summer of 1879, Dr. Platine Redakanaty, a cultured gentleman of Mexico City, accidentally came into possession of a Mormon doctrinal tract which so impressed him that he immediately addressed a letter to the First Presidency of the Church, requesting that a missionary be sent to enlighten him still further. The Presidency responded by sending three missionaries to the Mexican Republic with explicit instructions to establish a mission for the spread of Mormonism in that southern land. The chief responsibility of this mission was placed upon Moses Thatcher, an apostle of the Church. His associates were to be I. Z. Stewart and M. G. Trejo, who, as we have seen, had previously been on a mission in that land.

On November 1, 1879, Elder Thatcher left for Mexico City by way of Chicago, New Orleans and Vera Cruz. Upon his arrival in Mexico City in the middle of November, the apostle established temporary headquarters at the Hotel Iturbide. The welcome extended to the Mor-

mon elders by Dr. Redakanaty was most cordial and he invited them to hold meetings at his home. The principal speaker, to be expected, was Elder Thatcher, whose discourses were interpreted by Elder Trejo. Before the year had expired, sixteen converts had been added to the Church and a branch of the Church had been established in Mexico City with Dr. Redakanaty as the presiding elder. On January 25, 1880, Elder Thatcher dedicated the land of Mexico to the spread of the gospel among the natives of the land and the establishment and growth of Mormon settlements throughout the republic. He prayed that as the Spanish conqueror had foreshadowed bondage, the coming of the gospel might foreshadow deliverance through the proclamation of divine truth.

This was a pentecostal occasion when the spirit of God was manifest to a remarkable degree and all present witnessed its power and influence. There were some striking similarities between this dedication and the dedicatory services conducted by an apostle of the Lord, Orson Hyde, nearly a half century earlier in the Holy Land. The prayers had much in common—they were pleas for the release from political and spiritual bondage of the descendants of Jacob who for centuries had been subjected to the cruel dictatorship of unfeeling masters. In each case it was an apostle of the Lord Jesus Christ who offered the petition to the Almighty and it was by virtue of his apostleship that the land was dedicated for the spread of the gospel among the people.

L.D.S. SETTLEMENT IN CANADA

(Continued from page 111)

easily obtained; if not, to build on the creek bottom. It was decided by unanimous vote that the brethren unite together and sink a well on the

bench; also that a piece of land extending a mile in length and a half mile in width be selected as a townsite."

COVER PICTURE

(Continued from page 105)

During her lifetime she spent much time as an ordinance worker in the Nauvoo Temple, the Salt Lake Endowment House, the Salt Lake Temple and the Logan Temple.

She became a member of the presidency of the L.D.S. Relief Societies of the Church in 1892; she became president in October, 1901. This office she held until her death in September, 1910.—M.B.

Problems of Mental Health

LOUIS G. MOENCH, M. D.

III. RELIGION AND MENTAL HEALTH

WITHIN our society, a large number of persons are ill, or at least rendered inefficient, without organic explanation. It is estimated that from one-third to one-half of all people entering a doctor's office are suffering from illnesses of emotional origin. Another group never seeks medical care, but continues to wear mental millstones and suffer bodily aches and pains and limitations therefrom, loudly or in silence. How does this come about?

The functions of the body are integrated through the "sympathetic" (a very descriptive term) or "automatic" nervous system. This division of the nervous system is under the influence of the part of the brain concerned with feelings and emotions, and less so that part of the brain associated with logical thinking. The functioning of the various organs of the body has a return effect on the feelings arising in that part of the brain, so that a wholesome emotional state facilitates a wholesome functioning of the organs; mental mischief upsets the normal functioning and leads to symptoms. Disease or disturbed function in an organ can, in turn, lead to uneasiness of the mind.

These interactions are so universally experienced that an "organ

language" has evolved. The person disappointed in love is suffering from a "broken heart." An exquisitely happy person feels that his "heart will burst with joy." The miserly person has a "heart of stone," and the person who is unable to experience love is suffering from a "cold heart." The generous person has a "heart as big as all outdoors" and the loving person has a "warm heart." An unpleasant difference of opinion may lead to a "gripe" (in medicine, a gripe is a pain from a cramp in the intestine). "I won't hear of it" or "I can't see it your way" are simply organic expressions of mental rejection of unacceptable ideas. "Bitter words" gall us. Certain people or things "make us sick."

Almost everyone has experienced certain changes in his body in times of fear, worry, anxiety, or happiness. The racing or pounding of the heart are notorious in fear, anger, or love. The bride has little appetite on her wedding day, as does a person suffering the loss of a loved one. Weakness, trembling, and dry mouth are common experiences in stage fright. The sound of a rattlesnake may make the hair actually stand on end and the skin rise up in goose-flesh. The sight and smell

of food may make the mouth water and the stomach churn. Indignation may make the breath come hard and deep. All of these are attempts of the body to adapt appropriately to the situation at hand, and in general such adaptations are useful and often life-saving. The racing of the heart and the tightness of the muscles engendered by an automobile suddenly appearing as if from nowhere and bearing down on us, threatening to crush us, enables us to run or jump out of the way of harm. If the resources are mobilized to appropriate situations, they can be used appropriately, then relaxed and released. Unfortunately, we learn to make habitual responses to actual threats, and also to fancied or abstract threats—a misinterpreted glance from a friend, a letter from the income tax collector may bring on the response as of anger or fear. Where the mobilization is a response to inappropriate situations, there is no suitable way to use and release the body responses, and they persist: the pounding of the heart, the tightness of the muscles, the hollow feeling in the stomach. Often the engendering situation is forgotten or passes unrecognized, and only the "symptoms" are noticed. The presence of symptoms then leads to fear of disease, which again induces anxiety, which is again symptom-producing, and the person makes, quite unconsciously, the subtle transition from a person to a patient.

Medical doctors are becoming

more and more aware that not only are the psychoses and the neuroses mental diseases, but disturbed emotions play a significant role in the production of headaches, abnormal fatigue, insomnia, disturbances in heart rhythm, susceptibility to the common cold, and even such "organic" conditions as asthma, high blood pressure, stomach ulcers, colitis, rheumatic fever, low back pain, and certain types of arthritis. The list grows longer daily. It has long been obvious that twists in personality render many people accident-prone, and place many in jeopardy of contracting venereal diseases. Nurses have long been telling us that attitudes play a significant role in the rate of recovery of patients. A wholesome attitude may permit very rapid recovery from a serious operation; an inadequate person may be an invalid for several years from a broken toe.

Mental health may be considered that state of mind in which a person:

1. Has worthy goals and a sense of direction.
2. Is making a reasonable degree of progress toward those goals.
3. Is able to find joy and satisfaction thereby.
4. Has the ability to withstand sorrow, disappointment and frustration without developing abnormal worry and anxiety.
5. Is relatively free of "symptoms."
6. Is able to deal with his fellow-men with reasonable efficiency and pleasure.

7. Is able to attain a modicum of emotional and physical security.
8. Is able to control his environment or adapt satisfactorily to that which he cannot control.
9. Is able to love and be loved.

The principles of the Church may be interpreted differently by each person. Under certain circumstances the meanings may take an unwholesome trend. Especially is this true in the concepts of sin and punishment. Despite our understanding that God is kind, loving, and understanding, many of us are too ready to condemn our fellows for sin or error, real or fancied, and too many people accept such condemnation, or heap it upon their own heads. In certain types of mental disorder (especially psychoneurotic depressions and the depressed phase of manic-depressive psychoses) the person may be overwhelmed by grief over real or imaginary sins, and often such a person feels that punishment must be horrible and endless. Remorse serves a useful purpose only when it leads to forgiveness and improvement of conduct or attitude.

A large number of the principles of our Church have sound psychiatric implications. They have immense value in maintaining mental health. Because of limitations of space they will be listed with little or no comment:

1. The concept of eternal progress.
2. Man is that he may have joy; and the directions for attaining that joy through work, constructive recreation, interpersonal re-

- lations, and living in obedience to the principles of the Church.
3. The dignity and nobility of man.
4. The glory of God is intelligence.
5. The seeking after all good things.
6. Community of effort. Co-operation in spiritual and temporal matters.
7. The sense of *belonging*, with the resulting sense of personal security.
8. Love of all fellowmen.
9. The reinforcement of the marriage contract by the beauty, dignity, seriousness and permanency of temple marriage, with the premium placed on having families and the unity of families. The promise of fidelity is of tremendous value, and is unique in wedding ceremonies.
10. The goals and the "answers" are given us, and the directions for achieving them, but the work is up to us. Many have a sense of complacency and smugness because they have gone through the motions of being "saved." Yet we are saved only by continued progress and obedience to principles. We often feel that we are a chosen people and are therefore better than anyone else, regardless. Rather, we are fortunate, and have a great deal of responsibility.

While living the principles of the Church is not a guarantee of mental health, such living gives the support most of us need in the complex and hazardous process of living.

Relief Society Building

FOR some time the Relief Society general board has needed more room for the activities of its various departments. In 1947 the board completed plans for a Relief Society building and received permission from the First Presidency to go ahead with them.

They are now in the midst of a fund-raising campaign. The following is an explanatory excerpt from their financial plan:

"With the approval of the First Presidency of the Church and the sustaining vote of the Relief Society members in attendance at the annual Relief Society general conference on October 4, 1945, the erection of a building for the Society was officially sanctioned. Since then the general board of the Relief Society has reviewed carefully its objectives in providing its share of the building cost and in devising a plan for raising the money to erect the building. At the annual Relief Society conference, October 2, 1947, the proposed financial plan, also approved by the First Presidency, was adopted. We trust that the sisters of the Relief Society will be in sympathetic accord with the views of the general board and that all

of you may find much pleasure and satisfaction in working with us to compete this building, and may you be blessed in your efforts.

"This plan is predicated upon our wish, our hope, and our prayer that the money for this new Relief Society building shall be collected, in large part, by the Relief Societies throughout the Church; that every member shall participate toward its erection. We want this to be a building for and by Relief Society women. To this end, a quota of \$5.00 for each enrolled member has been set as the goal necessary to achieve this objective. However, the general board realizes that there are some members who may not be in a position to make so large a contribution, and it is not intended that any woman shall be burdened beyond her means and, particularly, we are anxious that no member shall be embarrassed if she is not prepared to contribute as much as the assigned quota. Nevertheless, we should like some contribution from each member, be it ever so small. In addition, the stake Relief Societies will be requested to make a contribution from their stake fund."

Paul's charge to the elders of Ephesus: "I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." (Acts 20:35.)

Suggested Program for Mother's Day, Sunday, May 9th

Theme

THE Latter-day Saint mother as a builder of home and human character.

Objective

The aim of this program is to pay tribute to the Latter-day Saint mother, and to illustrate through the responses of children the influence of her teaching.

PROGRAM

Devotional Music

(Five minutes before service. Suitable music — preferably well-known—with a “mother” theme should be offered.)

Announcements

Opening Song

“Love at Home,” *Deseret Sunday School Songs*, No. 46.

Prayer

(Offered by a father of the patriarch type. He should express an appropriate sentiment regarding the theme of the service.)

Sacrament Song

“Forbid Them Not,” *Deseret Sunday School Songs*, No. 80, or “The Lord is My Shepherd,” *Deseret Sunday School Songs*, No. 212.

Sacrament Service

Talk

“Ideals and Aims of a Latter-day Saint Mother”

(To be given by a young mother and timed to take not longer than 3 minutes. Something like the following talk, which keynotes the program, may be given.)

Latter-day Saint mothers are especially interested in the role of motherhood. We believe that it is a sacred trust and that the guiding of the children placed within our care is a great privilege. We believe that the home is the center of civilization and that family ties are eternal. None of us is perfect, but every good mother has an honest desire to rear her children wisely.

There are a number of character-building essentials which we should and do try to develop in our children, and we are judged successful by the degree of wisdom which we use in fostering them, and in the results achieved. These are some of the virtues which we as mothers hope to develop in our children, through example and word: obedience, helpfulness and kindness, respect for others, honesty, friendliness, sociability, and morality, reverence for God, and for all that is good.

SUGGESTED MOTHER'S DAY PROGRAM

And at all stages of the development of our children we would emphasize the fruits of the spirit: faith in the Lord, and the value of prayer. In the heart of every real Latter-day Saint mother there is a constant prayer for wisdom and for help in the teaching of these essential virtues. We would give our children love as a security against fear, courage for all righteous endeavor, and abiding faith as a shield against doubt and despair. We could not leave a greater legacy. God grant we may have the wisdom and ability to accomplish our purpose.

Presentation of Theme by Junior Sunday School Children

Talk

(By Primary boy. Motif: helpfulness and obedience.) Suggestion: Most of the time my mom really tries to help a fellow out. I know she likes to wash my neck and ears. Sometimes when she mends my shirts she even thinks I tear them on purpose. It's more fun to stay up late instead of going to bed when mom thinks I should, but she says I'll be a fine, big man if I go to bed early, so I do.

Talk

(By Primary girl. Motif: friendliness.) Suggestion: I'm glad my mom helps me. She doesn't like me to hurt my dog. When my friend takes my wagon and I don't like it, mom says, "He'll bring it back; you take your trike and play with him." Mom's trying her best to help

me learn "to take turns" with my friends.

Song

(By Kindergarten and Nursery children.) "Mother Dear," *Sunday Morning in the Nursery*, p. 86.

Talk

(By Kindergarten girl. Motif: helpfulness.) Suggestion: A girl likes her mother, too! I don't really mind helping with the dishes or the dusting. When my little brother wants someone to play with him, I try to be kind to him. He's so small. He's not much fun for me, but I can help him just the same.

Song

(By Primary children.) "Helping Mother," *Sunday Morning in the Nursery*, p. 87.

Talk

(By Primary boy. Motif: obedience.) Suggestion: Sometimes it's hard to remember everything that my mother says to me. She tells me to keep my clothes clean and to stay out of the mud. She tells me to close the door quietly and put away my toys. It's just like mom to say to me when I go out, "Always stop and look before you cross the street!" So much advice is hard to take; but I guess my mom knows best. When she tells me to do a thing, I do it.

Talk

(By Primary girl.) Suggestion: Our mothers help us in so many ways. They want us to be well and strong. They want us to be helpful

and friendly. They want us to obey the laws of our city. They want us to learn to pray to our Heavenly Father. I should like to say to our mothers today that we shall do the best we can.

Song

(By Primary, Kindergarten and Nursery children.) "My Mother," *Latter-day Saint Songs for Little People*, No. 26.

After this presentation the Junior Sunday School group should go to their classrooms for the remaining Sunday School period.

Song

(By a chorus or trio from the Junior, Advanced Junior, Senior or Advanced Senior class.) This should be well prepared under the direction of the Sunday School chorister and organist. Suggested songs are:

"Songs My Mother Taught Me," by Anton Dvorak. Raymond A. Hoffman Co., Chicago.

"Those Songs My Mother Used to Sing," by H. Wakefield Smith. M. Witmark and Sons, New York.

"Mothers Lullaby," by Carl Senob. Mills Music, Inc.

"Mother Machrie," by Chauncey Alcott and Ernest R. Ball. M. Witmark & Sons, New York.

Talk

(By a First or Second Intermediate class student. Time: 3 minutes. Motif: Respect for others as taught by our mothers.)

Talk

(By a deacon of the Junior class.

Time: 3 minutes. Motif: Our mothers teach us reverence for the things of God.)

Talk

(By a student of the Advanced Junior class. Time: 3 minutes. Motif: Honesty is taught by our mothers.)

Music

(Appropriate instrumental or vocal selection, to be prepared under the direction of the Sunday School chorister.)

Talk

(By a Senior or Advanced Senior student. Time: 4 minutes. Motif: Our mothers foster friendliness and sociability and teach moral standards.)

Talk

(By a student of the Gospel Message class. Time: 5 minutes. Motif: Our mothers teach us to have faith in God and to seek Him in prayer.)

Response

(By a grandmother. Talk should be short.) The following is suggestive:

A mother knows no greater joy than the worthy successes of her children; she asks no greater honor than their respect and love. And she can receive no greater tribute than that their lives shall reflect the high ideals of her teaching. God give the mothers wisdom in their teaching and the children receptive hearts and the will to follow.

SUGGESTED MOTHER'S DAY PROGRAM

THOUGH ALL ELSE BE LOST

These are the things that I would
leave to you,
And they would be my only
legacy—

Far richer than the argosies of gold
That sail the waters of a fabled sea.

Faith I would leave you as a mighty
shield

Against the piercing thrust of
doubt and fear,

Courage and the will for every
worthy task,

And tender thoughts of home to
hold you near

The simple joys. I leave you the
desire

To lift your brother's sorrow, and
to share

Your loaves of healing; leave you
sight to know

Love is the thread that makes life's
fabric wear.

And I bequeath the trust in child-
hood's eyes,

And kindliness, which does not ask
the cost.

Eternal wealth is in my legacy—

Keep it, my children, though all
else be lost!

—Berta H. Christensen

Presentation of tokens to mothers

Song

"Behold 'Tis Eventide," *Deseret*
Sunday School Songs, No. 13.

Benediction

NOTES ON THE PROGRAM

This program is offered by the
Sunday School general board in the
hope that it will honor mothers

and stimulate us all to an awareness
of her specific objectives in guiding
the lives of her children.

To accomplish this end it is re-
commended that the material for
the talks shall come as a result of
classroom discussions. The individ-
ual who presents a talk will, there-
fore, be acting as a spokesman for
his class and will present those
ideas and illustrations of the as-
signed motif as are contributed by
the class members.

It is suggested that the Junior
Sunday School children and teach-
ers participate with adult members
in honoring mother. Their part of
the program, however, should be in
keeping with the theme recom-
mended and should be childlike in
nature. It would be desirable for
the Primary, Kindergarten, and
Nursery children to leave at the
conclusion of their part of the pro-
gram and continue with regular
lesson activities. This arrangement,
of course, is left to the discretion
of the Sunday School superintend-
ency.

To implement the children's songs
and talks it is recommended that
they be developed in connection
with classwork as has been sug-
gested for the older groups. The
songs should be an outgrowth of
the regular Junior Sunday School
program. All of the songs sug-
gested are to be found in books
which have been recommended as
part of the equipment of the
Junior Sunday School group.

The Junior Sunday School chil-
dren's contribution to the theme

can be developed in the form of story, poem, or song and should come from their experiences. A part of mother's task in the home is to help children develop attitudes of helpfulness, kindness, and obedience. It is suggested that with the teacher's assistance and under her direction children prepare brief talks giving examples of experiences in their own homes showing how mother has helped them to be more kind and thoughtful, and to be more helpful and obedient. The suggested program for this group is intended to be typical only. To afford an opportunity for many children to participate, it has been suggested that appropriate music be used in connection with the talks.

It is recommended and expected that each superintendency will alter and adapt the proposed program to best suit the individual needs of his Sunday School. It is believed that this can be accomplished in every case in such a manner as to preserve the theme and objective of the program as proposed.

SUPPLEMENTAL MATERIAL

Music for the Junior Sunday School groups

"My Day," from *Let's Sing* by Burnette Thompson, Augsburg Publishers, Minneapolis.

"Sing While You're Working," "Dishes to Wash," "Safety Song," and "Mother Calls Us in the Morning," from *Song and Play for Children* by Danielson and Conant, The Pilgrim Press, Boston.

"A Prayer," "A Happy Helper," and "Forgiveness," from *Little Stories in Song*, Deseret Book Company. "A Happy Helper" may also be found in *Sunday Morning in the Nursery*.

"Obedience," from *Kindergarten and Primary Songs*, by Frances K. Taylor, Deseret Book Co. This may also be found in *Little Stories in Song*.

"A Child's Thanks," from *Songs for Little People* by Danielson and Conant. The Pilgrim Press, Boston.

Poems for the Junior Sunday School groups

There are many excellent poems to choose from in the manuals being used this year in the Junior Sunday School: *Sunday Morning in the Nursery*, *Joyful Living*, and *Living Our Religion*.

Adult Poems

MOTHER TO SON

Do you know that your soul is of
my soul, such a part,
That you seem to be fibre and core
of my heart?

None other can pain me as you,
dear, can do;

None other can please me or praise
me as you.

Remember the world will be quick
with its blame,

If shadow or stain ever darken your
name,

"Like mother like son" is a saying
so true,

SUGGESTED MOTHER'S DAY PROGRAM

The world will judge largely of
"Mother" by you.

Be yours then the task, if task it
shall be,

To force the proud world to do
homage to me.

Be sure it will say when its verdict
you've won,

"She reaped as she sowed, Lo! this
is her son."

—Author Unknown

FAME

I would rather be loved by a little
girl

Than to be acclaimed by the great
and the wise;

Let others find fame in an illustrious
name,

I would find my glory within her
eyes.

For what is the worth of fame or
wealth,

Or the passing fancy of fickle men,
If at night there isn't the honest
smile

Of a child who is glad you are
home again?

—Christie Lund Coles

General Board Committee

Carl J. Christensen, chairman

Henry Eyring

Melba Glade

THE BOOK OF MORMON

(Continued from page 116)

"For thou shalt not ask," said the
Lord, "that which is contrary to my
will."

The religious life portrayed and
encouraged in the Book of Mormon
is in harmony with the Spirit and
teachings of our Savior, for it is
in His life that we find such a won-
derful blending of the two great
commandments. His life was indeed
one of service, of compassion, of
going about doing good for men,
but remember how He began His
ministry by forty days of prayer
and fasting in the wilderness. Re-
member, too, how He chose fre-
quently to leave the multitude and
the Twelve to commune with the

Father, and how the disciples slept
while He prayed through the night?
The Savior's love of men was and
is inseparable from His love of God.

Our love of men will be also
greatly enriched by humility, grati-
tude, and our love of God and His
goodness. The Book of Mormon
makes this clear in its own original
and persuasive way.

"... let thy thoughts be directed
unto the Lord; yea, let the affec-
tions of thy heart be placed upon
the Lord forever." (Alma 37:36.)

In this article we have stressed
the love of God; in another, we shall
discuss the love of men.

"Preserve me, O God: for in thee do I put my trust." (Psalm 16:1.)

THE DESERET SUNDAY SCHOOL UNION

MILTON BENNION, *General Superintendent*; GEORGE R. HILL, *First Assistant General Superintendent*;

ALBERT HAMER REISER, *Second Assistant General Superintendent*

WALLACE F. BENNETT, *General Treasurer*; RICHARD E. FOLLAND, *Executive Secretary*

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Advisers to the General Board: Stephen L. Richards and John A. Widtsoe

Superintendents

TRANSPORTATION PROBLEMS

IN connection with attendance at Sunday School conventions and union meetings it is very important, wherever auto travel is necessary, that ward superintendencies constitute themselves a committee on transportation, or that they appoint such a committee with one of their members as chairman. This is especially important in rural stakes and in conventions of two or more stakes.

Where the distance from any ward to the place of meeting requires more than two hours' travel it may be possible to make such adjustments in the time schedule of meetings as to make possible attendance of all officers and teachers of every ward and branch without interfering with the usual exercises of the Sunday School. Provisions may be made in advance for light refreshments of a kind that may be eaten while traveling. We say "light

refreshments" with the thought that everyone should be wide awake through the afternoon session.

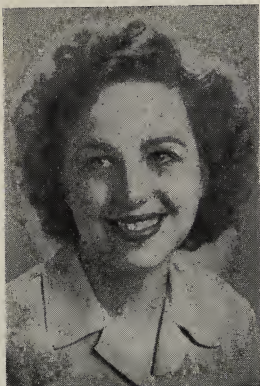
Since stake boards are chiefly responsible for the success of the forenoon session, they may well take up the problem of transportation with their superior officers who are invited to attend and to participate in the sessions of the convention.

Everyone should come prepared to contribute to the success of the convention—to give as well as to receive help. The theme, "Making the Gospel Effective in the Lives of Latter-day Saints" is one that should command the best efforts of every Sunday School officer and teacher. You have been asked to make a realistic survey of the conditions in your respective communities, and to suggest ways of bringing conditions as they are up to the highest standards of spiritual living.

Secretaries

A SECRETARY'S ATTENDANCE RECORD

A perfect attendance record at Sunday School for sixteen and one-half years has been achieved by Donna Adam, Mt. Ogden Stake



DONNA ADAM

Sunday School secretary. She enrolled in the Ogden Fifth Ward Kindergarten class in June, 1931, and has never missed attending Sunday School since.

But it is not only Donna's attendance record that is noteworthy. At an early age she was sustained as secretary of the Junior Sunday School. Later she became a teacher in the Junior Sunday School and assistant secretary of the Senior Sunday School. She is at present secretary of the Fifth Ward Sunday School and also stake Sunday School secretary. Donna's reports are always neat and accurate and sent in promptly.

Nor have Donna's activities been limited to the Sunday School. She has been an "Honor Bee" in the M.I.A. and is looking forward to receiving a Golden Gleaner award this spring. As is usual with those who are actively serving in the Church, Donna has a substantially perfect record of attendance at sacrament meeting, and is a full tithepayer.

SOMEONE ELSE HAS DONE IT!

Stake secretary Ida J. Pond, of the St. Johns Stake (Eagar, Arizona), was the first to send in an annual statistical and financial report. St. Johns Stake has always

been prompt, but this time they were a little more so. They were closely followed by Uintah (Vernal, Utah), San Juan (Monticello,

—more on page 141

Librarians

FEW teaching tools are of more value to the Sunday School teacher than the blackboard. Consequently, librarians should exert every effort to see that there is one in every classroom.

The library committee of the general board submits the following suggestions regarding blackboards:

Blackboard Curtains — Some wards have enhanced classroom atmosphere by providing draw curtains immediately in front of blackboards. The curtains may be attached to a regular curtain rod. Curtains will permit the board to be covered when not in use. They also make it possible for a teacher to profitably uncover blackboard material at the time it is needed in the classroom presentation.

Pulp Board Blackboards—Small blackboards made from pulp board (obtainable at building supply stores for about 8c a square foot) can be useful in Junior Sunday School teaching. Pulp board comes in sheets four feet wide and lengths up to twelve feet. The sheets should be painted with three coats of blackboard slating (available at paint stores) and then cut into segments of desired sizes. Such boards are handy in teaching little tots in small groups. Some teachers have enlivened lessons materially by

using colored chalk on these small boards.

Slated Cloth Blackboards — Teachers of lessons on scriptural or Church history may find a slated cloth blackboard helpful in tracing significant events. The cloth is available at school supply stores for about 25c a square foot. If the class is studying the life of Jesus, an outline of Palestine might be painted on the cloth. As His footsteps are followed, notations can be made on the cloth. After each lesson, the notations can be removed, leaving only the painted outline. The cloth then can be rolled up and placed away until the following lesson presentation.

Blackboard Care—The alert librarian will see that blackboards are properly cleaned periodically and that equipment, such as chalk and erasers, is on hand at class time. White gasoline makes an excellent blackboard cleaner. However, care should be taken to avoid fire or explosion, by permitting adequate fresh air in the room and by keeping gasoline away from an open flame.

A supply of chalk should always be available. Further, colored chalk should be provided Junior Sunday School teachers who desire it. Each blackboard should be equipped with

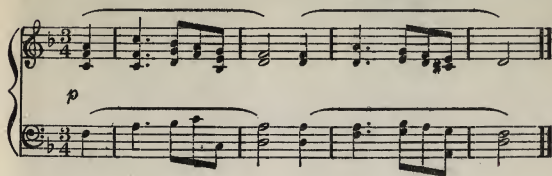
—more on page 144

Sacramental Music and Gem for May and June

Prelude

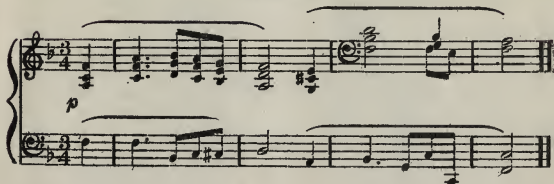
Moderato ma con moto

Gerrit de Jong, Jr



I come to Thee all penitent,
I feel Thy love for me,
Dear Savior in this Sacrament
I do remember Thee.

Postlude



Ward Faculty — Teacher Improvement

THEME FOR MAY: "AND HE SAID UNTO THEM, FOLLOW ME,
AND I WILL MAKE YOU FISHERS OF MEN." (Matthew 4:19.)

HERE in simple, direct form is a suggestion of the gospel in action. Our Savior, having touched the hearts of two brothers, Peter and Andrew—humble fishermen on the shore of Galilee—calls them into service as teachers of the gospel. Further, with apt illustration, he links this new calling with the work they knew so well: "I will make you fishers of men."

How many have been likewise called within our Church from the farm or ranch, the stores, the shops, the offices, to teach the gospel—to follow in the footsteps of the Master. Every day in branches, wards and stakes such calls are coming. No other Church—it is safe to say—places the opportunity to teach before practically its whole membership from youth through maturity.

And most of those who are given this chance to gain a living knowledge of the gospel by teaching, by sharing it, are not—in the common understanding of the word—trained teachers. A large majority of them must learn to teach while teaching.

Many enter the work with "fear and trembling." They need help;

they welcome kindly assistance from others who have, to use an old expression, "been through the mill." In our missionary service, it is common practice to pair a new recruit with a companion who has had some experience in the field. A like plan is often followed in providing teachers for the Sabbath School, the Primary and Mutual Improvement Associations and for the Relief Society and the Priesthood.

All this is in consonance with the Savior's words: "Come, follow me." He was ever ready to show the way—to give practical demonstration of true gospel teaching. His disciples learned the Master's Art, by observing their Guide and Inspirer. Moreover, when he was taken away, they carried forward with his spirit and his methods.

Another thing of import: they remembered the truths he lived and voiced so well. One of these, quoted above, carries vital meaning for every teacher: "Come, follow me, and I will make you *fishers of men*."

How are fish caught?

Any boy who has had this thrill

—more on page 141

References for May Lessons

Abbreviations

Church News—Saturday Church Section of
Deseret News
Era—The Improvement Era
Instructor—The Instructor
R. S. Mag.—The Relief Society Magazine

FIRST INTERMEDIATE DEPARTMENT

History of the Church for Children

Chapter 17. Pioneer Life at Winter Quarters

John Henry Evans, "Ezra Taft Benson," Instructor, vol. 80, May, 1945, pp. 215-217. Adventures of Ezra Taft Benson in moving from Nauvoo.

Howard R. Driggs, "How Our Pioneers Helped to Add New Stars to Our Flag," Instructor, vol. 82, April, 1947, pp. 158-159. Interesting sidelight on the "sunflower trail" planted by pioneers through Nebraska. Details of conversation with Indians for permission to establish Winter Quarters and incidents occurring there; grave of Rebecca Winters.

Chapter 18. The Pioneers Start Across the Plains

John Henry Evans, "Ezra Taft Benson," Instructor, vol. 80, May, 1945, pp. 215-217. Adventures of Ezra Taft Benson in moving from Nauvoo.

John Henry Evans, "Ezra Taft Benson," Instructor, vol. 80, July, 1945, pp. 308-307. Details of journey across the plains.

Horace K. Whitney, "Westward with the Saints," Era, vol. 50, April 1947, pp. 202-204. Day by day account of travels of first company of Pioneers.

Dr. Thomas C. Romney, "Organization, Discipline Among Pioneers," Church News, July 19, 1947, pp. 10, 12. Some interesting details of pioneer life on the journey.

Chapter 19. Pioneer Transportation

Lois Clayton, "William Clayton," Instructor, vol. 82, July, 1947, pp. 314-315. Excerpts from William Clayton's journal concerning the forming and use of a road-ometer.

Ray J. Davis, "Sarah Loader Holmer—Handcart Pioneer," Era, vol. 49, Dec., 1946, pp. 790, 822-824. Detailed account of one handcart family's journey and hardships.

William R. Palmer, "Pioneers of Southern Utah—Francis Webster," Instructor, vol. 79, May, 1944, pp. 217-219. Stirring

testimony borne by handcart pioneer who suffered great privation but never criticized those who permitted the company to start so late in the year. He says his testimony grew through this sacrifice, especially since he gave up the means he had for a comfortable wagon and outfit in order that more impoverished Saints might be benefited.

Chapter 20. All Work and No Play

Lt. Eldon D. Brinley, "The Contributions of Mormon Recreation," Era, vol. 48, July, 1945, pp. 392-395. A history of Church recreational activities.

Thomas C. Romney, "Social Life of the Pioneers," Church News, June 7, 1947, pp. 10, 12. A full description of various types of recreation and means of obtaining it. Attitude of Church leaders toward play.

SECOND INTERMEDIATE DEPARTMENT

Leaders of the Scriptures

Chapter XVII. Jared and his People

Leland H. Monson, "Moroni," Era, vol. 49, March, 1946, p. 149. Brief comments on the Book of Ether.

Chapter XVIII. A Nation that Forgot God

Leland H. Monson, "Moroni," Era, vol. 49, March, 1946, p. 149. Brief account of the destruction of the Jaredites.

Chapter XIX. Lehi and his Family

Leland H. Monson, "Then an Angel Whispered," Church News, Jan. 27, 1945, p. 15. The story of Nephi and his brothers getting the plates from Laban.

John D. Giles, "Father Lehi's Children," Era, vol. 49, Sept. 1946, p. 556. An account telling of the forefathers of the Indians.

Franklin L. West, "A New Witness for God," Church News, April 20, 1946, p. 10. The Nephites and the plates of Laban.

JUNIOR DEPARTMENT

History of the Church of Jesus Christ of Latter-day Saints

Chapter 16. Brothers and Martyrs

"Hyrum Smith's Natal Day Feb. 9," Church News, Feb. 9, 1946, p. 12. Comments on the character of Hyrum Smith.

"Papers of Period Carry Stories of Martyrdom," Church News, March 9, 1946, p. 4. Newspaper accounts of the martyrdom.

Editorial, "What of Hyrum Smith," Church News, Feb. 8, 1947, p. 1. The devotion and integrity of Hyrum Smith briefly discussed.

Joseph Fielding Smith, "The Martyrs," Era, vol. 47, June, 1944, pp. 364-365, 414. The martyrdom of Joseph and Hyrum Smith.

"Birthday of a Great Church Leader is Noted in February," Church News, Feb. 17, 1945, p. 4. An account of the life of Hyrum Smith.

Preston Nibley, "Blood of the Martyrs Again Becomes Seed of the Church," Church News, Sept. 1, 1945, pp. 11-12. Citizens of Hancock County found that Joseph dead was more powerful than Joseph alive.

Joseph Fielding Smith, "The Seal of Martyrdom," Church News, July 1, 1944, pp. 14-16. Joseph and Hyrum martyrs for the cause.

John Henry Evans, "A Nineteenth Century Martyr," Instructor, vol. 79, June, 1944, pp. 252-255. Joseph a martyr because he testified that God had revealed Himself to him.

Chapter 17. The Way of Exile

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SECRETARIES

(Continued from page 133)

Utah), and South Ogden (Ogden, Utah) Stakes. After these leaders, other reports were coming in each day.

Some of our reports drag out an unnecessarily long time. Surely if these above mentioned stakes, whose wards are widely scattered, can respond promptly, our city stakes should have no difficulty.

We feel confident that by the time this article appears in print all of our stakes will have responded.

If you haven't sent in your report, do so now—please do not wait for us to write, phone or telegraph you for it.

Stake (and mission) secretaries, this is a grand opportunity for you to contact your ward secretaries. They may need your counsel and advice.

Ward (and branch) secretaries, this is your opportunity to show your co-operation and willingness to do a fine job.

WARD FACULTY-TEACHER IMPROVEMENT

(Continued from page 136)

will tell you that one must first *hook*, then *bold* and finally *land*, the fish. This naturally takes the right "bait" if a hook is used; and

skill with rod and line until the prize is safely on the bank or shore.

Applied to the teaching of a

—more on page 146

Junior Sunday School

CO-ORDINATOR, EVA MAY GREEN

VISUAL AIDS TO LEARNING

To teach the gospel of Jesus Christ is the cardinal duty of every teacher in the Sunday School organization. This is a great as well as a sacred trust and to discharge it most efficiently should be the desire of every Sunday School teacher.

"How may I best teach the gospel in my Sunday School class?" is the question every good teacher should frequently ask herself. First, and foremost, to be an effective preceptor one must believe what he expounds. Then, he must live what he believes. These are two most important prerequisites for effective teaching in the classroom, and this makes the teacher herself a living, vibrant aid to learning. Once in the classroom, however, the Sunday School teacher must bring into play everything possible to drive home the lesson objective, to make it concrete and interesting. There is a multitude of methods for making lessons more effective, more graphic.

How Jesus Taught

Jesus of Nazareth was the Master Teacher. Reflect upon His teaching. What made His teaching so effective? Jesus believed in what He taught. He was willing to die for it. Certainly, He lived His

teachings. But He did more than that; in His teaching, He illustrated His points with concrete objects. He pointed to the lilies in the field to illustrate faith. He held up a coin to show the relationship between church and state. He wrote His feelings in the sand, before the scholars and the woman who had sinned. A fig tree, sheep in the fields, water in the well, and a sower planting crops are among the commonplace objects He used to portray His truths.

Effective Aids to Learning.

Today we term such illustrative objects *visual aids*, and they become part of the teaching tools of an effective teacher.¹

Teaching tools and materials cover a broad field. Any physical means by which the lesson is enriched may be called a visual aid. It is something that serves as a bond between the known and the unknown. Let us examine at close range some of these aids and see what they can do for the teacher.

1. *Pictures* hold a paramount place among visual aids. It has been said that one picture is worth ten

¹Much of the above material was taken from "Exhibit Guide Book," published by the Deseret Sunday School Union Board.

thousand words. Pictures afford the teacher one of the best contacts that she possesses in winning interest and attention.

Sources of Pictures

Individual picture collections are invaluable. Every teacher of children should be ever on the alert to add to her file of good pictures those in connection with the seasons of the year and those which illustrate the topics of the course of study.

Three new sets of pictures (one for each department) are now available at the Deseret Sunday School Union office, 50 North Main St., Salt Lake City 1, Utah, for \$.25 per set. These pictures were especially selected by the Junior Sunday School committees to accompany the lesson manuals for 1948. They include pictures of reverence, baptism, confirmation and the sacrament.

Children's Pictures

On large sheets of paper (wrapping paper, butcher paper, reverse side of wall paper) at least 12x18 inches, the children may make with crayons or paint pictures that will tell about the lesson story. These pictures will be valuable contributions to enriching the lesson. Children enjoy and appreciate the creative expressions of other children, because their maturity levels are about the same.

2. Blackboards are very useful aids. A small portable type, 18x24 inches, is usually most convenient for teachers of small groups. Both

children and teachers may use the board. As the story is told the children may draw the various scenes on the blackboard. The following sources give helpful suggestions on uses of the blackboard: "The Use of the Blackboard in Teaching the Gospel," *Instructor*, Nov., 1945, page 543, and "Using the Blackboard," by William E. Berrett, *Instructor*, May, 1945, page 200.

3. Cutouts and cutout boards are interesting aids to teaching. Cardboard figures of the characters or objects in the lesson made by the teacher or children may be used during the telling of the story to enhance the lesson. A board approximately the same size as an ordinary breadboard may be grooved at a mill with slots in both directions about a half inch apart. As the story progresses the children may place the different cutouts in the slots, making the story scene. The scenes may also be made by standing the cutouts in sand. Either a sand table or large box containing sand is effective.

4. Another helpful aid is the *flannelgraph*. It is similar to the cutout board and serves the same purpose. The cutouts made of paper with a strip of flannel pasted on the back of the figure are placed on a flannel background. The scenes may be easily assembled as the lesson progresses.

5. *Books* are rich aids to teaching. With the many fine publications coming out each year, a wealth of material is available to teachers. Some of the beautifully

illustrated new editions will surely increase the enjoyment of teaching and bring the children enriched experiences.

6. *Natural objects* supplied by nature will often bring out the message of the lesson. Some of these might be flowers, bulbs, leaves, insects, cocoons, rocks, herbs, food, drink, seeds, pets.

7. A *replica* of any object gives a clear mental picture which a verbal description alone might not do. Replicas of a pioneer log house, an adobe house, an Indian wigwam, covered wagons, a temple, the tabernacle might well be used to help the children understand fully the lesson material.

8. *Other helps* to aid in enriching the Sunday School lesson are:

a. Stories — Childlike incidents which the teacher may relate to her boys and girls.

b. Bits of scripture—Search the scriptures for choice verses that your class will enjoy hearing and saying.

c. Poetry—A fine spiritual experience can come from the reading of a lovely poem.

d. Music will enhance any lesson. Sing together a song which bears the message of the lesson.

e. Dramatization is a wonderful way of bringing meaning to a lesson. Many stories lend themselves beautifully to dramatization. Every child can participate and he will long remember the character he creates. Dramatizations should be very simple—just another way of telling a story.

Conclusion

Pertinent suggestions for visual aids are found in all of the manuals of the Junior Sunday School departments: *Sunday Morning in the Nursery*, by Felt and Swapp, *Joyful Living*, by Call, Swapp and Harmer, *Living Our Religion*, by Ipson, Shaw and Phillips.

We need a variety of aids and activities in our teaching. The creative quality of a teacher's genius lies in the effectiveness of her choice and use of these aids.—Margaret Ipson

Next month's article will discuss the problem of the use of pictures.

SACRAMENT GEM

(See page 135 for prelude and postlude to use with gem.)

Just a tiny piece of bread;
While I eat I bow my head.
Now a sip of water clear
To show I love my Savior dear.

SUPPLEMENTARY TEACHING MATERIALS

The following materials may be used for enrichment purposes in any of the departments of the Junior Sunday School.

Stories to Tell and Talk About

TIPPY SNOWSHOES*

Little Tippy Snowshoes was mostly ears and feet. Each morning he would wash his face and try to look real neat. His fluffy coat had been dark brown when he was very small,

*Reprinted from January, 1948, issue of *Wee Wisdom*. Used by permission.

but one cold day he looked and saw it wasn't brown at all. He was white all over; that is, except his ears. Both of them were tipped with black, and Tippy was in tears!

"My friends won't know me now," he said. "They've teased me lots before about my great big feet, and now they'll tease me even more."

He turned to hop away, and there sat Molly Cottontail. "Hello, Tip," she said and smiled. "What makes you look so pale?"

Then up hopped Jacky Rabbit, and said, "Ha, ha! I know. His mother held him by the ears and dipped him in some snow."

Then all the other rabbits came out and took a look, and when they saw Tip's big white feet they laughed until they shook.

Tippy was embarrassed. He turned and hopped away. If they were going to act like that he didn't want to play.

And when he saw his mother he was even more surprised. He looked and looked and then exclaimed: "I can't believe my eyes. I didn't know you, Mother! What made you turn white too?"

"Oh," she smiled, "our family of rabbits always do. And there's reason for it. When winter comes, you know, we can't be seen because we'll be the color of the snow. With your little snowshoes you can slide or hop about, and the enemy won't know that you are even out."

"Where will Molly Cottontail and Jacky Rabbit go?"

"They'll have to hibernate till spring down underneath the snow," his mother said, then added: "Of course they'll hop and play and hunt for food the same as you when it's a sunny day. But when the snow is deep," she said, "they can't play out at all. They'll sink right down into the snow because their feet are small."

"Some day," said Tippy, "but they'll wish they had big feet like me. They'll be sorry that they laughed. Now just you wait and see."

"Don't mind their teasing, Tippy. Whatever others do, always do what's right, because *you* have to live with *you*," his mother said, and cuddled close. "Come on, we'd better go and find a nice big cozy bush—looks like it's going to snow."

When it started snowing Tippy gave a happy cry: "Oh, Mother, look what's falling! Little fluffy flakes of sky." And when it piled into a drift that made a sliding hill, Tippy coasted down the curves with extra pride and skill.

One day when it was almost spring the snow began to fall. It fell and fell till it became the biggest snow of all. It snowed till little Tippy thought that it would never stop, and then the cold wind blew and formed a hard crust on the top.

Tippy started skating, first up one hill, then down; and just as he was thinking it was time to turn around he heard a funny little noise down underneath the snow, a scratch-scratch-scratch that sounded like it was straight below.

Tippy put his brakes on and tried to stop real quick; but he was sliding down so fast, and the snow was so icy slick, he turned a double flip-flop, and forgot to shift his gears, and bouncing off his powder puff, he landed on his ears!

He turned around and started back, but when he took a jump, one foot went this way, one went that, and down he sat "kerbump!"

But finally he reached the spot where he had heard the sound, and with his big strong feet he started jumping up and down. The crust of snow began to break, and then he heard a shout: "It's Jack and Molly Cottontail! Help! Help! We can't get out! We're hungry, and we can't break through the heavy crust of snow."

Tippy dug and dug until four ears began to show; then how he laughed at their surprise! "It's Tippy," Jacky said.

"How did you do it?" Molly asked. "You must have used your head."

"No, my feet," smiled Tippy. "My big feet dug you out."

"Oh," said Molly sadly, "the ones we laughed about."

"Oh, that's all right," said Tippy, "because at first, you see, I didn't even know myself how handy they could be. Jump on my back, and hop on out." He gave his ears a flop. "The icy crust will hold you up when you are once on top."

They followed Tippy to his home and ate all they could eat, and then they said to Tippy: "We wish we had big feet; and we don't mind your turning white, we're sorry we were rude. Thank you for breaking through the snow, and thank you for the food."

"You're welcome, friends," said Tippy, "and right here you can stay until the snow has melted. Spring isn't far away. It won't be very long till we can play out in the sun, and nibble grass, and hop and skip, and have a lot of fun."

"And here's a secret—listen! When you see me then I won't be white, for Mother says that I'll turn brown again."

And then he smiled a great big smile, and looking very wise, he said, "Of course you know my feet will stay this same big size."

—Georgia Tucker Smith

WARD FACULTY-TEACHER IMPROVEMENT

(Continued from page 141)

gospel—or other lesson—are not these ever the basic steps? *Attract* or "hook" the attention of the class; *bold* it tactfully to the central purpose of the lesson; *land* it. In other words bring it to a fruitful conclusion—an outcome ever

found in better living of the gospel

No matter how humble the background, any honest, earnest teacher can grow in skill to teach. This through prayer, study of the gospel, observation of other teachers who succeed. —Howard R. Driggs

COMMENTARY

(Continued from page 104)

elsewhere that the brain seeks to understand. This is to identify or confuse the mind with the brain, apparently a leaning toward metaphysical materialism. Are not the eyes and the brain alike the necessary physiological instruments by which the mind in this mundane existence sees objects and interprets their meaning. May not the same be true of all the sense organs with their nerves and brain connections?

This point of view is in agreement with suggestions of William James and some other recent philosophers that mind is not the product of the brain but that the brain and sense organs are the physical instruments by which the mind perceives and thinks.

It is quite contrary to experience to assume that seeing occurs within the skull. On the contrary some recent realistic philosophers say we live out of doors (outside of our skulls at least). Everything that comes within our range of vision, to take only one case in point, becomes a part of our lives. This point of view may throw light upon the meaning of the 139th Psalm where

God is spoken of as everywhere present. His mind comprehends the universe and this without destroying our conception of Him as a personal Being, just as a finite man does not lose his personality by "living out of doors" and comprehending much of the world as part of his living experience. Yet we retain our separate and distinct personalities, but not out of relation to other personalities. We are "every one members one of another" (Romans 12:5).

Dr. Noüy's *Human Destiny* is a timely antidote to some current expositions of science, narrowly conceived, as the all-sufficient way of interpreting nature, including man and society. These authors rigidly exclude any recognition of final causes and any degree of free will, whereas any unbiased observer knows that individuals and social organizations set up ends to be achieved and strive toward their realization. This is a very important fact and should not be left out of account in the study of psychology, sociology, economics, political science and history.—M. B.

LIBRARIANS

(Continued from page 134)

an eraser. For teachers who desire to carry their chalk and eraser with them, it has been suggested that an ordinary "tobacco pouch" makes an excellent "dustproof" container.

Blackboard Use — See Lewis

Browne's *Graphic Bible*; also Ellen N. Woods, books: *Bible Nature Stories in Chalk*, *Chalk Talks with Boys and Girls*, *Chalk—What To Do With It*, and *Objective Lessons for Junior Work*.

HUMOR, WIT, AND WISDOM

He: "Since I met you, I can't sleep, eat, or drink."

She: "Why not?"

He: "I'm broke."

—*Motor Court Age*

There was a young lady named Perkins,

Who was terribly fond of gherkins,
Against all advice

She ate so much spice,
That it ruined her internal workin's.

—*Inglewood Ward Broadcaster*

A young fellow called at the big business house to apply for a job that he had seen advertised.

"But my dear man," said the manager, "You are much too late! Why, I've had over a thousand applications already!"

The youngster looked thoughtful. "Well," he said, after a while, "how about employing me to classify the applications?"

A landlord was showing a modernistic apartment to a prospective renter, who felt rather jocular.

Prospect: "Why, this isn't very large. It's scarcely big enough to swing a cat around."

Landlord: "Perhaps it would be a good idea for you to change your hobby."

Cynthia, that old fountainhead of wisdom, says, "In ever so many cases, it's with an itching palm that a person slaps you on the back."

WISDOM OF ISRAEL*

The Testament of Tibbonides
(12th century A.D.)

"Expenditure properly managed makes half an income." And there is an olden proverb: "Go to bed without supper and rise without debt." Defile not the honor of thy countenance by borrowing; may thy Creator save thee from that habit!

Never refuse to lend books to anyone who has not the means to purchase books for himself, but only act thus to those who can be trusted to return the volumes.

My son, if thou hearest abuse of me from the lips of fools, be silent and make no reply. Take no notice of aught that they say against me.

And now, my son, emulate wisdom, and endeavor to follow men of virtue! Let not thy heart be envious of sinners, but let it be zealous in the fear of God all day!

May He who gives prudence to the simple and to young men knowledge and discretion, bestow on thee a willing heart and a listening ear! Then shall thy soul be glad in the Lord and rejoice in His salvation!

*An anthology by Lewis Browne, Random House, New York. Used by permission.

because the place was available only on Sunday morning. Curtains were drawn to separate classes, and boxes were often used as chairs in Calgary's early Sabbath School gatherings.

Ten years later, Calgary Branch had become Calgary Ward, with a home of its own. By 1937, however, its congregations had outgrown the "old Church" and plans were laid for the present edifice.

Today, Calgary Ward Sunday School has an average attendance of 251 persons, many of whom travel from the far ends of the city (whose population is about 90,000) and from surrounding homes.

Canada has contributed much to the Church. The third president of the Church, President John Taylor, joined the Church in the Dominion (though he was born in England). The Dominion now has three flourishing stakes and two missions, and a temple. Calgary Ward is typical of the Church in Canada today. It has made great strides in the past—and it is still growing, vigorously.

—WENDELL J. ASHTON

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CALGARY WARD MEETING HOUSE

MANY of the houses of worship of the Church repose in settings of grandeur. One of them is Calgary Ward meetinghouse in Canada's Lethbridge Stake.

Calgary's attractive brick edifice stands on a commanding hill overlooking the city which has been built upon a broad, level valley between the Bow and Elbow Rivers. To the west are the towering, snow-crested Rockies, heavy with timber in spots. To the east from the meetinghouse stretches the great Canadian plain, rich with the gold of undulating grain.

Begun in 1937, Calgary's meetinghouse was dedicated in 1941, on Dominion Day.

Activities of the Church in Calgary, as in so many communities, began in a humble home. Seven Saints attended the first meeting, in 1913. Two weeks later, meetings were transferred to a rented hall. Sunday School was the only Church meeting held in the hall in the beginning,

—more on other side